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necessity prove efficacious; and the important practical question is, whether the system of the Church of Rome, which professes to effect this separation, does not in reality produce more moral injury upon the minds of hypocrites and others, whom no discipline can reach, and whom she allows to remain within the pale of the church, than the course adopted by the Church of England, of throwing the responsibility of the state of each individual Christian more directly and immediately upon himself. A member of the Church of England is under no temptation to harden himself in sin by the knowledge that the clergyman who reads the church service over his grave may, in accordance with the ritual, express a charitable hope of his future state. He knows that such an expression can exercise no influence whatever upon his condition in the unseen world. Very different, however, is the effect of the practical working of the Romish system, as we see it constantly before our eyes. The most pious saint that ever lived could not express a more confident hope of eternal happiness and salvation than is put forth continually by blood-stained criminals of the Romish faith, as they stand on the scaffold to pay the penalty of their evil deeds. We ask, can that system be true which enjoins and authorizes vice thus to claim the blessings which should belong only to virtue?

#### FLOWERS FOR MAY.

HAPPY, joyous May! loveliest and cheeriest month of the year, with its gleams of bright sunshine and shadows of soft green light, its thousand commingling voices above and around, calling upon all nature to join in the chorus of praise and thanksgiving to him "who maketh his sun to shine upon the good and the bad, and raineth upon the just and the unjust."—Matt. v. 4, 5 (Douay Bible). Is there one so dull and thankless as not to respond to the call?

"Wake! for shame! thou sluggish heart.  
Wake! and gladly sing thy part.  
Learn of birds, and streams, and flowers,  
How to use thy nobler powers."

As we saunter out on a May morning to welcome the approaching summer, it is not to the cultivated parterre or the formal flower garden that our steps incline, but to the open fields and meadows. At all times agreeable to the eyes, and refreshing in the dreariest months of winter, they are now invested with richer and peculiar attractions. Daisies, and buttercups, and cowslips overspread the grass, and the hedges are whitening with the hawthorn. The daisy, however, claims the first place in our attention in a May meadow; on entering which, we are sure to meet the "wee, modest, crimson-tipped flower" in myriads around our feet, in starlike spangles on the green carpet of nature. Some one has called it the Robin red-breast of flowers.

The term daisy, as spelt in old English (day's-eye), wrapped up in a word, a piece of simple, natural poetry. It expressed that the flower, like the eyes of other wee and pretty things, grows sleepy at the decline of day, and closes at the evening fall. The peasant who first gave this descriptive appellation to the "bonny gem," had the fancy of a poet, as much as a Chaucer, of whom it is said that he used to lie in the fields all day long to watch the daisy open its round eyes in the morning and close them in the evening.

The botanical name of the daisy is *Bellis perennis*, or pretty perennial. The French call it *Petite Marguerite* (little pearl), and *Paquerette* (Easter flower). The Italians call it *Pratolina* (meadow flower), and *fiore di primavera* (spring-tide flower). It was once a flower of great renown, and worn by valiant knights and gentlemen. It was the device of the unhappy Margaret of Anjou, and afterwards of the celebrated Margaret of Valois, the sister of Francis the First, and friend of Erasmus and Calvin. So that, however humble may be its birth and estimation with those who regard nothing as rich but what is rare, the common daisy flower has been valued highly by those who could associate true nobility with simplicity of nature. Were we to attempt a description of it, our readers would imagine we were undertaking a very superfluous task; but familiar as it is, there are many who have never stooped to examine a daisy just before it has opened and scattered its leaves, and while its florets, each tipped with a delicate rose-colour, are clustered into one group, forming a cynosure of beauty that might compete with anything to be found in the garden or greenhouse. Examined through a microscope, nothing more perfect can be seen, and its exquisite beauty and symmetry can then only be appreciated.

"Who but he who arched the skies,  
And pours the day-springs living flood,  
Wondrous alike in all his trice,  
Could rear the daisy's purple bud.

Mould its green cup, its wiry stem,  
Its fringed border nicely spin,  
And cup the gold-embossed gem  
That, set in silver, gleams within.

And fling it, unrestrained and free,  
O'er hill and dale, and desert sod,  
That man, wherever he walks, may see  
In every step, the stamp of God."

But, surely, we need not appeal to the appliances of science to create an interest in favour of the daisy—

"'Tis Flora's page, in every place,  
In every meadow fresh and fair,  
It opens with perennial grace,  
And blossoms everywhere.

On waste and woodland, rock and plain,  
Its humble buds unheeded rise—  
The rose has but a summer reign,  
The daisy never dies."

So sung a Christian poet,\* who, within the last few days has been summoned hence, to join his sweet harp with those around the throne of God, where no doubt he is issuing with a loud voice continually, "Worthy is the lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."—Apocalypse v. 12. The daisy was no unworthy theme for a Christian poet in his passing pilgrimage on earth. Its very name was fraught with recollections of happy childhood; it leads him back to his early days of innocence and simplicity, when he roamed through fields and meadows in search of daisies, and buttercups, and cowslips. It is emphatically the child's own flower; and, with propriety, has been made the emblem of that pure and happy innocence which belongs to a child:—

"Type and emblem thou may'st be  
Of that rare simplicity  
Which, in every Christian mind  
Should its place of resting find;  
Mingling, with its scorn of state,  
Meekness to the rich and great,  
Faith to rest on in the way,  
Hope to lend its cheering ray:  
Conscious that the hand which tries  
All its latent energies,  
Can, with more than equal power,  
Bear it through temptation's hour,  
Still the conflict, soothe its sighs,  
And plant it 'neath congenial skies.  
Such the lesson thou may'st meet  
In the daisy at thy feet."

Our blessed Lord told his disciples that except they were converted and became as little children, they should not enter into the kingdom of God.—Matt. xviii. 2. For of such is the kingdom of God.—Mark ix. 14, 15. He told Nicodemus that except a man be born again, of water and the Holy Ghost, he cannot see the kingdom of God.—John iii. 5. He did not mean merely that they were to become pure, and simple, and innocent as children, although this may also be true metaphorically, but he plainly, and over and over again, taught them, that they must experience a new birth, actual and literal, not by entering the second time into their mother's womb, but by being born again of the Spirit of God—the Holy Ghost. This may read strange in the eyes of our Roman Catholic readers, as it sounded strange in the ears of Nicodemus, until he was taught by his blessed Master not to marvel at the saying.

As the month advances, the fields are in a blaze of buttercups and cowslips, reminding us, as somebody has said, of the descent of Jupiter in a shower of gold. The BUTTERCUP or king-cup (French, *Pied de coq*, cocksfoot, and *bouton d'or*, gold-button) is a species of *ranunculus* or crowfoot (*Ranunculus bulbosus*). It derives its name of buttercup or butter-flower, from its being supposed that its flower imparts the yellow colour to the butter at this period of the year, being taken as fodder by the cows. This, however, is a popular error, the buttercup, like all the *ranunculus* family, being very acrid and pungent in its taste, so much so, that neither cows nor horses will touch it for food. This general supposition is just about as true as that the fairies use the flower of the buttercup for their goblets, which, doubtless, many good people once believed.

"And fairies now, no doubt, unseen,  
At silent revels sup,  
With dew-drop bumpers toast their queen,  
From crow-flowers' golden cup.

The COWSLIP (*primula veris*) is now also in rich profusion in our meadows. This "fragrant dueller of the lea" is distinguished from the primrose by the smaller size of its tall and pensile flowers. A line of Ben Jonson betrays the homely derivation of its name, when he speaks of

"Bright day's-eyes, and the lips of cows."

The oxslip is another species of the same family; but with somewhat larger flowers, and, no doubt, has its name from a similar association.

The HAWTHORN, or white-thorn, was called, in old Saxon, the hedge-thorn. Before the change in the calendar, May-day did not happen till about the 12th of our present month, and then the hedges were white with the pearly blossoms of the hawthorn, which was thence called "the May." It was a custom of the olden times, on a May morning, to go to the woods at break of day, and bring away boughs of the hawthorn, and hang them on every door. This was supposed to have been a remnant of Druidical superstition; but, apart from that, it was a natural and interesting custom. We believe some such custom still lingers in Greece.

Though we must pass many flowers unnoticed, yet must we say a word respecting the LILY OF THE VALLEY (*Convallaria majalis*). What can surpass the beauty of its delicate bells, as they hang, half-hidden in the shade of its broad, green leaves! This sweet-scented, modest little flower is sometimes associated with our Lord's comparison of the lilies of the field and Solomon's splendour. This, however, is a mistake, as the lily which suggested the comparison is generally acknowledged to be the scarlet martagon lily, which is very plentiful in the fields in Syria.

"But not the less, sweet spring-tide flower,  
Dost thou display thy Maker's power,  
His skill and handy-work.  
Our western valley's humble child,  
Where in green nook of woodland wild,  
Thy modest blossoms lurk.

\* The poet, James Montgomery, who died on 30th April last.

What though nor care, nor art be thine,  
The loom to ply, the thread to twine,  
Yet born to bloom and fade,  
Still, too, a lovelier robe arrays,  
Than e'en in Israel's brightest days,  
Her wealthiest kings arrayed."

#### FARMING OPERATIONS FOR MAY.

(From the Irish Farmers' Gazette.)

THIS being the month most appropriate for general green cropping, it will be of most importance, in order to get them sown in proper time, that all other routine work should be previously disposed of.

**Barley.**—Sowing should, therefore, be finished without delay. The surface should be worked very fine for this grain to insure an even braird; it may be sown broadcast under the plough, or ribbed or drilled in—in whatever way it may be deposited, no time should be lost in this dry weather in covering, and immediately rolling, so as to prevent evaporation and preserve as much of the natural moisture in the land as possible; steeping the seed from 24 to 36 hours in soft water, to forward germination, will be of much benefit, but it will require careful watching in the steep, as in warm close weather, it will vegetate much quicker than when it is cold and harsh; as soon as it shows symptoms of sprouting it should be sown, and carefully covered without delay.

**Grass and Clover Seeds.**—Barley is the best grain crop to sow grass and clover seeds with, which should be sown immediately after the barley is covered, then bush harrowed and rolled, all small seeds are more equally dispersed, and covered by having the land rolled previous to sowing, but should be finished with the roller.

**Mangel-wurzel.**—This crop, which is of the greatest possible value with carrots, to those who would have plenty of good milk and butter during the winter, without that offensive taste which all the turnip tribe invariably communicate, requires a deep, rich, friable loam, or a moory soil, and cannot be grown to perfection without the aid of a plentiful supply of farm-yard manure. After the drills are formed and well rolled, the seeds may be dibbled in, two or three seeds in each hole, at from fifteen to eighteen inches apart, in rich and sheltered soils; and at from twelve to fifteen inches apart, in soils not so rich, or more exposed, or sown in a continuous line by the turnip-harrow, adjusting the holes to allow the seed to pass. The seeds should be steeped in soft water for at least forty-eight hours; set to drain; and dried with wood or other ashes, or fine, dry rabbit-sand; the dibble-holes should not exceed  $1\frac{1}{2}$  inches deep. A very expeditious sort of dibble has been figured repeatedly in the GAZETTE; it will be found at page 159, of volume iii. It is usual with some to sow the mangels at half the above distances, with the intention of removing every second plant, when they begin to touch or incommode each other, and which gives an abundant supply of green feeding. When sown in a continuous line the plants are afterwards singled out to the above distances. The best time to sow mangels is between the last week in April and the 20th of May. The ordinary quantity of seed required is about 4 lbs. per Irish acre; the long red gives the heaviest crop in good, deep ground; the globe varieties are the best for ordinary soils; and the best for keeping is the orange globe. Mangels may also be sown in raised drills in beds; we prefer making the drills across the beds to making them lengthways, as by having them across, all the necessary operations of forming, manuring, sowing, thinning, hoeing, weeding, &c., can be performed from the furrows, between the beds, without putting the foot upon the bed.

**White Globe or Norfolk Turnips.**—When required for early sheep feeding, a breadth of white turnips may be sown by the middle of the month, which will come in by September, and be of great service.

**Dale's Hybrid and Aberdeen Turnips** may be sown from the middle to the end of the month.

**Carrots and Parsnips** will now require much careful attention, in hoeing and weeding; if sown early, and their progress strong, they will require thinning by the end of the month.

**Chicory** may still be sown till the tenth of the month, in drills prepared as if for turnips.

**Spring Vetches.**—Breadths suitable to the consumption of the above valuable soiling crop should be sown once a fortnight. Mix the vetches with about one-fourth of oats, and about 4 lb. of rape, it adds considerably to the bulk of the provender, and serves to keep the vetches off the ground.

**Rye and Winter Vetches.**—The former will be coming into use early in the month; the latter at later periods. As fast as they are consumed the land should be turned up and prepared for turnips.

**Pigs.**—Fat pigs should be disposed of before the month commences, and all others kept in store condition. Green clover, vetches, &c., may be given them in their yard, or if a clover field can be exclusively devoted to this stock, they will be maintained in health, strength, and good growing condition, till the end of the season, when food, more adapted for fattening, comes in plentifully. This is a good month to admit sows to the boar, that farrowing may take place in time for the young ones to get a good size and hardy before cold weather sets in.